

6  
MASTER  
BROUGHTONS  
LETTERS,

*Especially his last Pamphlet to and against  
the Lord Archbishop of Canterbury, about  
Sheol and Hades, for the descent into Hell,  
answered in their kind.*

PSALME. 85.

*I sayd unto the fooles, Deale not so madly.*

*Quicquid amas cupias non placuisse nimis Martial.*

*Very witty Tract*



LONDON  
Imprinted by Iohn Wolfe.

1560.

M.A.S.T.E.R.

BROUGHTONS

LETTERS

especially his last 7 samples to send against  
the Lord Bishop of Canebury about  
Shelley and Hades for the delinquency shall



g R d  
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LONDON  
Printed by John Wolfe  
1720





*To the Reader.*

**E**Xpect not (gentle Reader) any matter of great weight and substance in this answer, the *Libellers* defence (as he calls it) being nought else in ballance of sound iudgement, but the fume of enuie, and the fume of vanitie: only accept it as a rod for a fooles backe, I feare incorrigible, nam *senex Psittacus non capit ferulam*: who though he be brayed in a mortar, will still continue to bray like himselfe. If thou thinkest it too bitter, compare his *Libell* and this answer; the reuerend *Archbishop*, whom with his foule mouthed slaunders he defileth, and himself a vainglorious *Thraso*, a fugitiue abroad, a schismatike at home, a tormentor of soules with mysticall riddles, a clamorous trumpeter of his owne praises, and so iudge of both. Some, I know, haue said, he is



knowes you both, that your pen, *sir Hugh*, made of a goose quill, should any way pierce, much lesse wound, the impenetrable fame of a Prelate, so learned, so graue and vertuous. Whom if you knew how little your virulent letters (parbreakt from a poysonfull stomacke, ingorged with impudent lies, belching forth insolent and vnflattering challenges) did affect or moue, were you not past all shame, you would haue done with them; as that *Emperour* did with his *Ajax*, long since haue put them to the spung: or, as it seemeth, being void of all patience, with that rayling Poet, when he saw his *Inuectiues* nothing moued his aduersarie, slipt his neck into an halter, & made a rafter his death-bed: and so, as the Poet said, haue made of your selfe one long letter, to see so small effect of your lying letters. Wherefore if you expect his *Graces* owne answer to your *querulous Libels*, for all your much pretended learning, you shew your selfe, in that, an idiot, to thinke that either he should bee so idle in that high place, being *prodigall of precious time*, as to waste good houres in answering such vaine follies, or so carelesse of his honour, as to stoope the billing of such filthie garbage: yea so much he pities your madnes, (being acquainted therewith from your subfizer ship in *Trinitie Colledge*) that when some sonnes of *Zeruiah*, in zeale of his high calling, offered themselues to throttle this *Schemer* and hot-tongued curre, his answer was to them with *Seneca*, *Quibusdam canibus innatum est, ut non pro feritate, sed pro consuetudine latrent*: It is custome, not curtnes, which makes him barke. Wherein, vnder correction, his *grace* is deceiued in you: for a dog not wormed while he is yong, will in time proue mad; your worne from your youth hath been a proud conceit of your self, which, being nourished vnder your tongue so long, makes it now ruine riot. It is too late to worne you, and preuent your madding, but time enough to file your teeth, or muzzle you, to keepe you from biting. And this haue I taken vpon me to doe, the weakest of many, who would faine haue been vpon you, yet strong enough to grapple with *Hugh Broughton*, a man of such rare warts and singular imperfections. How the *Reuerend Archbishop* will like it I know not, whose replie, being moued thereunto, hath bin that of *Salomons*, *Answer not a*

foole



foole according to his folly, least thou also be like him. All one with that of *Socrates*, fitting, in metaphore, you more aptly: *If an Asse kicke me, shall I kicke him againe?* Notwithstanding I take my selfe, being both a member of that Church, whereof his *Grace* next vnder her *Maiestie*, hath chiefe gouernment, & also an attendant on him, ingaged to him by some fauours, bound in conscience to spend a few spare houres of vacant time, in answering those saucie letters, slanderous reproches, and scandalous imputations of a conceited, malecontented runnagate, such a one whom *S. Peter* and *Iude* haue liuely described *Presumptuous*, standing in his owne conceit, a wandring starre, a raging man of the sea foming out his owne shame, and speaking euill of them which are in authoritie. Which raging madnes, had it kept it selfe in inke vnder seale, silence had been the best answer, and your papers, *Sir Pamphletor*, might haue made fit sacrifices for *Vulcan* his altar, *αἰδοῦσθαι τοῦ θεοῦ καὶ τοῦ βασιλέως*. But sithence you will needs be mad with a witnes, and proue a foole in print, and slauer out your follies in view of the world, vnder reformation, it standeth not with Christian policy, or charitie, to let you slip vncontroled, but as *Salomon* wisheth to answer a foole according to his folly, least he brane it out, & triumph in his own eyes. For though a guiltles conscience, like a marble stone, saith *Ierome*, shiuereeth all reproches, like arrowes, shot against it: yet as *S. Augustine* hath well obserued, it is *magna crudelitas*, for a publike magistrate, *sic in consciencia acquiescere, ut famam negligat*, so to relie vpon the innocence of his actions, that he neglect all annoyance of his good name. And therefore, *Mr. Broughton*, arme your selfe with patience, if it be possible for a proud man to haue such a vertue, that since against the law you haue not ceased to curse the ruler of the people, and to renile God his high Priest, which *S. Paul* repented hee had ignorantly done, though that Priest were an vsurper: and against the profession of a *Diuine*, with such ribauld termes, vsauorie, and shamelesse lies, yea, and contrarie to all humanitie, against him, who in the *Vniuersitie* (by your owne confession) was a chiefe meanes of your pre-ferment; be (I say) as patient as you can, and \* let not indignation vex you like a thing that is raw, that you may learne, in your owne vaine, hereafter to rule your pen, and order your tongue, and forbear

*Diog. laert.*

*2. Pet. 2.*

*Iud. vers. 8. 13.*

*Homerus.*

*Plut.*

*Prou. 26. 5.*

*Hieromy.*

*Auguste.*

*Exod. 22. 28.*

*\* Act. 23.*

*Epist. ad Rom. A.*

*Hier. ad Sed.*

*Olam.*

*\* Psal. 109.*



for beare the presse, though you will neuer bee taught to know  
your selfe, to feele your weaknes, or regard your betters.

## SECTION. 2.

Theol. in Luc.

**R**emember *Theophrast*, alluding to that place of *Salomon* where  
he saith there is a *Married foole*, nameth the wife *an inward* *Ladie*  
*Selfeloue*, which vually is attended by foure waiting maides; the  
first is *an inward selfe conceit*; the second *an outward* *vaunting*  
*vicerare* thereof; the third *an inward* *vaunting* *affection* of publike  
*praise*; the fourth *an outward* *vaunting* *affection* of publike  
*praise* of others; the husband to this wife, saith the father, was the

Luc. 18.

*Pharisee*, *Luc. 18* who left her a widow after his death, till you,  
*Mr. Broughton*, were borne and came to age (our *English Pharisee*)

Greg. Naz.

et's to p't.

Naso. Met. 2.

for *Nazianzens* rule is true, *not the nation*, but the affection makes a *Pharisee*. *Narcissus* in  
the Poet, neuer so madly admiring his own beauty, as you have  
delighted in your selfe, in so much that, you may see, if you were  
not blinded sottishly, how *Theophrast* his prouerbe is verified in

Theoph.

Plus. de. non.

you, *You have loued your selfe so well*,  
that none other of iudgement either loues or likes you at all.

Luc. 1. 24.

Yet if looking your selfe often in this *selfeloue* glasse, you would  
do, as *S. James* saith, that is, hauing considered your natural face,  
you could goe away, and forget immediatly what your fashion  
was, some hope there might be of your future humilitie; but to  
preuent that, *sin* attends you, putting you in mind of your  
great paines, your *Consent of the Bible*, your *Synaisight*, your *Daniels*  
*weekes*, your *Rabbinicall* *oracles*, your *Genealogicall* *Catechismes*, wher-

8. 1. 1. box

Ep. ad. Reg. pa. 3

D. Literat ad

D. Stol.

by you are so hauen and lifted vp, that with *Simon* *Adams* your  
*Precentor*, (for that title fits him better for semblance of pride,

A 7. 8. 9. 10.

then *D. Bancroft*, whom you call your *Precentor* in the Bishoprick  
of *London*) as if you were borne at *None such*, you are not conden-

Epist. Abr. Rub.

sic di. Et.

ted to be accounted *persecuted*, *Act. 8. 9.* a great *Divine*, but  
vers. 10. the *Cleerer of Diuinitie*, the *I per se l*, and the belweather  
of *Diuines* (it is a poore flocke of sheepe where the *Ew* must  
beare the bell) for so your masked *Iew*, viz. your selfe writes,

*Behold* *abyss* is the *wise man*, whose praise is gone over the whole earth,  
even



even Hugo Broughton. Which selfe conceit forgeth such fancies in your head, that as the runaway apprentice thought, the bells recalling him, told him he should be *Mayor of London*: so your humours building towers in the ayre, and Bishoprickes in your fancie, faine a sounding in your eares, that you heard the *Archbishop* should say you deserved as good a place as himselfe. That the *L. L.* should giue out that you were *Nulli secundus* for knowledge. That the *Queene* should say she would not for all the preferments in the world you should leaue the Realme. That such a noble man should tell you that her Maiestie would, of her selfe, haue giuen you the Bishopricke of *S. Davids*. That lewes call for you to conuert them. Meere buzzings of your owne conceited dizzie braine, (like him in *Ælian* who thought all the great ships in the hauen were his owne) none of them euer meant or vttered by them, but onely inuented by the strength of your opinion, pleasing it self with dreams of high desert: which you know (*Master Broughton*) hath been the ouerthrow of many well quallified men, and was among the sages of *Greece* accompted *ἡνίκά τις ἐπαυνοῖται*, the principall impeachment of many mens both proceedings and preferments: for many (saith the *Stoike*) might haue proued good schollers, if they had not thought they had been so alreadie, and many had risen to great places, but that, with *Remus*, they would attaine them by leaping ouer the wall, not rise to them by degrees and steps. And yet, *Non vlli tacuisse nocet*, if you had onely intertaind this *Ohu* and selfe-conceit, smothering it within your breast, the annoyance had been yours alone and inward, yet the world might haue taken you for a wise man (for euen a foole, saith *Salomon*, holding his peace is counted wise:) but *Alas* so bewitched you, that like an old bottle with new wine, vnlesse you should vent, you would burst. Whereupon, though the wiseman his counsell be, *Let another man praise thee, not thine owne mouth; a stranger, not thine owne lips, you, ut ex stulto insanus fieres*, as if you were wiser then *Salomon*, (for a foole, saith he, is wiser in his conceit, then *senen men that can giue a reason*) must needs, as *Iob* saith, be your owne Herald, and giue titles to your selfe, blazon your owne armes, record your owne deserts, euen so palpably, that your foes floute you, and your friends pitie you. For thus you pronounce of your selfe,

*Variis epistolis ad Archiep. & Theaur.*

*Ælianus vs Histo.*

*Bion in Latro.*

*Seneca.*

*Lamy.*

*Caio.*

*Prou. 17. 18.*

*Matth. 9.*

*Prou. 17. 2.*

*Prou. 26. 16.*

*Iob. 32.*



Epistolis ad  
Arch. & Thef.

Greg. epist.

Arist.

An epistle  
coyned by Br.  
with a Jewes  
stampe.

Diog. Laert.

Plat. Demet.

Cato.

Tul. Tuf. quast.

Ant. Gellius  
Tul. pro Arch.

selfe, in writing. The best learned in Europe thanke me most highly, Scotland writes for me. I haue found great thanks from Zuricke, Denmarke, French, Dutch. I know my selfe inferiour to none for Hebrew and Greeke studies. The best Dinines haue plowed with my Heyfer, (yet him selfe neuer grew beyond a calfe.) All the learned through Christendome, Jewes, Papists, Protestants, thinke my paines an honour to the Bible. *Lingua quò vadis?* What, master Hugh, will you hyperbolize about S. Gregorie, who is contented to marshall the foure generall Councels in equipage with the foure Euangelists, but your scribbles, forsooth, must countenance the Bible? For Honor is in *honorante non honorato*. But of all the most Thrasenical Braggadoccion self-boasting, is that cogd epistle of Abr. Ruben, aliàs of Hugh ap Broughton to him selfe, (which when Master Beza had read, told a countrie man of ours being present with him, that sure you were a verie vaine man) scil. *Al thy valuation, M. Hugh, is according to the sickle of the Sanctuarie, 20. Gerabs to a sickle. The delights of the most high perfections are in that mans throte. The sweet smell of the myrrhe of thy learning (which is as signes and wonders in beauen and earth) is gone over the Ocean sea. God hath created thee, M. Hugh, to make the honour of England more honorable. Thou art a glorie and renowne euen to the Queene her selfe.* Beside many other phrases giuen in Scripture to God him selfe, prophanely abused to your commendation, sauouring not onely of arrogancie, but blasphemie. To such an outrecuidance hath your selfe-conceit caried you. Which glosing letter, suppose it were true, that a Iew had written, a wiseman would haue either answered at the reading thereof, as that Philospher did once in the like, *Me bic aut ludis, aut odit*. This man would procure me either scorne, or hatred. For hyperbolicall commendations are motiues to both. Or else haue concealed them, least the world should thinke he delighted in his owne praises, the special cognisance of a foole, in Cato his wisedome. But to take copies thereof, and disperse them abroad in Basil, and send them into England, and Geneva, that men might point at thee *Lenticulum nostrum Demosthenem*, (to you call your selfe in your epistle to the Vniuersitie of Oxford) and suppose you to be the Homer of our time, the 7. Cities neuer so striving for him, as nations and kingdomes challenge you, this



this is an extreame vanitie : marry to coyne an epistle of your selfe to your selfe, vnder a Iewes name, with such *Tarantula* fictions and applauses, not learning onely, but even common reason would deeme to be a desperate phrensie: for as he is mad for hunger (saith *Plutarch*) which will eat his owne flesh, so is he much more hunger-starued for commendations, who is driuen to praise himselfe, especially with forgeries and impostures. Yet, this is the *Syrenicall* allureiment of your attendant *quasid*, who perswades you that *written letters* are personall and priuate, and selfe-praises vnder seale are easily concealed, and therfore least either enuie, or time, or silence should suppress them, to the presse with them.

*Plutarch. de se  
laud.*

SECTION. 3.

**A**Nd hence commeth your *Printed Pamphlets*. Belike because it were a sinne to spoyle cleane paper with base imployments, you will blot it with your fooleries, that so it might be sent from the Printers presse to the Apothecaries shop, there to make cafes for spices at the best, *Et paper & quicquid chartis amicitur ineptis*. Which prating rhapsodies, like *Psappha* his par-rats, crying nothing but *Magnus Deus Broughton*, to winne you the more renowme, you doe not onely dedicate to Noble men of high place, (an insolent indiscretion to make those personages patrones of such boggard stuffe) but many of them most presumptuously you front with the sacred name of her royall Maiestie, (as if your inuentions were al *Treasure trooue, fiske royal, mines unheard of*, for Princes onely, being indeed to him that digs in them, as vnto *Pompey* his souldiers, a lost labour, and time ridiculouly spent, and the stuffe it selfe according to the prouerbe *Thesaurus carbonis*) whose singular affabilitie and clemencie though it be such, that she will vouchsafe the speech of the meanest, and a small gift from the poorest: yet as *Augustus* the Emperour, famous in *Rome* that way, as not disdainig course intertainement where hee was innited, when one as simply, as boldly, had requested him to his house, cheering him vp with nothing but browne bread and leekes, at his departure gaue his

*Horace epist.*

*Herodot.*

*Plus. Pomp.*

*Erast. adag.*

*Macrob. Sat.*

B 2 host



host this farewell, *Non putāram me tibi tam familiarem esse.* The  
 like answer may you iustly expect, or a sharper rather, *Master*  
*Hugh*, for your foolish paines; semblable to that, because you  
 are a *Gracian*, as *Philip of Macedon* gaue to such a cenodoxicall  
 companion as your selfe, who hauing scribled a pamphlet in the  
 praise of labour, with an epistle prefixed to King *Philip of Ma-*  
*cedon*, his booke bearing title *Περὶ ἰσχυρίων*; the King puts out the  
 it, and now, saith he, the author hath praised himself. Were  
 there in you that learning which you pretend, *Seneca* might  
 haue taught you what punishment it deserued, *Principis imagi-*  
*nem obscanis inferre*, to set the Princes stampe vpon base ves-  
 sels, much more to dare dedicate to her sacred Maiesty infamous  
 Libels, make the best of the, frothie conceits, fomed out from an  
 hot mouth, working and fretting it selfe vpon the bit of discon-  
 tinent. What man of common sense or reason, would  
 presume to print an epistle to a Prince of her diuine parts, ad-  
 mirable learning, singular iudgement, and menaging such  
 weightie affaires, containing nothing else, but a fabulous dis-  
 course of a Iowes letter sent to *N.* that is, to the *Noddy* your  
 selfe, and appoint her who should answer it? And, in another,  
 to perswade her that while you were expecting her answer tou-  
 ching your preferment, there fell such foule weather vpon the  
 land, that some godly disposed selected you to auert Gods wrath by pra-  
 yer and preaching; Which you did, forsooth, by expounding *Act. 7.*  
 how *Rempham* and *Cbinn*, *Babylon* and *Damascus* might be re-  
 conciled from *Amos* to *Stephen*, and vpon this (so fit a theame for  
 foule weather) the people thanked you for cleering the hea-  
 uens by your paines, and Strangers thanked her Maiestie for  
 cleering *S. Stephen* by your pen. First proue this, what Strangers  
 euer thanked her for you, name them, shew their writings, note  
 the time, set downe the words, else are you too impudent to a-  
 buse your Princes name, and the readers patience with such  
 grosse vanities; remember what the Poet said of one, almost as  
 vainly proud in the opinion of his beautie, as you are of your  
 diuinitie, *At sese ultro omnes nationes sectarier, Is est derisui qua-*  
*quā incedit omnibus.* And as for the other, for shame, *Brough-*  
*ton*, (now I cannot forbear thee) leaue to arrogate that to thy  
 selfe

Rhodig.

Seneca

Impr. Basil. 98

Impr. 99  
pag. 3.

pag. 4.

Plautus  
Mil. glor.



selfe, which all diuinitie, and God himselfe denies thee. Thy prayers and preaching to worke miracles with God? *God heareth not sinners*. The prayer of a righteous man preuailes with God: righteous he cannot bee, in the meanest degree, which hath neither humilitie, nor charitie. Thy prayers to stop the bottles of the clowdes, as *Iob* calleth them? the praier of a *weaned child* are as the arrowes of a Giant forcible to pearce the heauens: but proceeding from the spirit of *Babel*, *I am, and there is none but I*, they are like *Xerxes* arrowes shot vp against the Sunne, these reculing to their hurt that shot them, and they returning to their curse that made them. To him, saith God, will I incline mine eare, that hath an humbled spirit, and a contrite heart: which sacrifice you could neuer yet offer, nor can, till you abase your hornes, as *Iob* speaketh, and disgarboile your selfe of those corrupt affections, and loftie thoughts, which makes your person, wheresoeuer you come, burdensome, and your *surquedry* intolerable. *Se ipsum imolet qui Deum vult laudare*, (saith *Augustine*) & *totum te consumat ignis eius*. And when you haue made *Danids* sacrifice of your hauen imaginations, and *Pauls* metamorphosis of your malicious mind, then may you perswade vs that you haue wrought a miracle. But what doe I speake of reason, or religion to a mad man? For were you not so, more guiltie you are of treason then reason: for in another of your *Paperworkes*, you prescribe her Maiestie a time to preferre you, and if she will not, *you threaten that then you will forsake the land, and of that you had sent word to the King of Scots*. A good subiect verily, and a great losse no doubt. And what spirit doth that speech sauour of in your last epistle to her Maiestie, that a chiefe Commissioner in her Highnes name and authoritie, suppressing a booke of your schismaticall fancies, you should dare to say, *that he used more authoritie then her Maiestie had to lend him*. A good world it is, when such giddie brained dottards, as you are, will limit Princes prerogatiues, and charge the *High commission* of *Atheisme*, for calling you to account for your *delirious doctrine*. It might goe hard with you, but that the Ciuill law pleades for your necke, in saying, that *Furiosus & impubes iniuriam facere non possunt quia non habent iudicium*. The foolish

*Iohn. 9.  
Iam. 5.*

*Iob. 38.  
Psal. 131. &  
127.*

*Esay. 47.  
Herodot.  
Psal. 109  
Esay. 66.*

*Iob.*

*Augustinus.  
Psal. 51.*

*Rom. 12.*

*Epistolis ad rog.*

*Impr. 99*

*ff. de iniur.  
& fam. lib.*



Plut. &amp; Aelia.

painter in *Plutarch*, that had painted a Cocke like a Goose, was faine to write ouer the head, *this is a Cocke*: you might haue spared that labour in putting your name to the epittles, for it is a thousand to one, if her Maiestie did euer lose time to reade them, she easily gessed that the author went a crowing with a combe.

## SECTION. 4.

Abac. 2.  
Aud. 9.

Philo.

Esay. 59. 5.

**O**F the like *Lunaticall* humor are your epistles to the Lords, especially that which came from you about *Midsomer* moone last, *To and against the Archbishop of Canterburie*, about *Sheol* and *Hades*, senseles for the period, vnfound for the argument, immodest in reproches, vntrue for the slaunders, dishonest in false witnesses, ridiculous for the vanities. Wherein your last attendāt *υπερηφανια* doth play her part, with a cup of ouerweening liquor, hauing so intoxicated your weake braine, (*For the proud man is as he that transgresseth with wine*) that as *Zebul* being well tipled, tooke an whole armie of men to be but shadowes of mountaines, so you there scorne all others comparatiuely without all respect, impudently without all shame, vnfaouourly without all discretio, vnfoundly without all iudgement, madly without all reason, prophanely without all religion, forgetting that thundring speech of the spirit, as the *Sept.* read it, *Ος εστι υψιστος τις υπερτατος υψιστος*. And yet this is that *Helena*, wherewith you are so enamoured, of which you haue so often boasted, and with which you haue so long threatned to disgrace his Grace; in your epistle to her Maiestie, you will call him to account for all at once: in an epistle to the Lord Treasurer, you will put his Graces fame in print: in your letters to *D. Stoll*, you will set his Graces fame past cure: in priuate letters to himselfe, belching out vnfaourie menaces of that, which here you haue disgorged. Wherein you haue spent all the *vires* and power you haue for the defence of a vaine paradox, and spit out all the *virus* and poyson you could conceiue, in the abuse of his reuerend person in both fulfilled the prophecie of *Esay*: In the former, hauing spun the spiders web, for your opinion heathenish and ridiculous; in the latter, hatching



hatching the Cockatrice egges, your phrases and stile being reprochfull and malicious: and because you will be the *Homerist* of our time (although Master *Beza* his iudgement was, to a great mans sonne, who was with him at the receit of your Greeke epistle, that you might very well haue written in *Latin*) your answer shall bee *Homer-like*, to the last first. Taking this by the way, which *Pindarus* foretold, and you haue fulfilled, τὸ καυχᾶσθαι πλεονεχίαν ἐν μακάριον ἐνδομήκει, that importunate selfe-boasting brings a man to madnes: and therefore some not vnfitly haue deriued *μανία* from *μᾶ δνίμω*. And now I answer.

*Pind. Olymp.*

SECTION. 5.

**I***ulian* the *Apostata*, as good a scholler as your selfe, writing a tractate against the Christians, yet, more wisely then honestly, to allure the reader, which otherwise would haue abhorred the booke, intituled it *Ad Christianos*: but you, adding gall to wormewood, and impudencie to your flaunders, haue fronted your Libell with this inscription, *To and against the Archbishop of Canterburie*. Wherein though you haue watched a double advantage, both of this time and generation, hauing curious eares, thirsting more after great mens disgraces, then *Athen* after newes; and also of apologie, because as *Apuleius* (he that wrote the metamorphosis of your golden brother) hath wisely said, that *In simulari quinis innocens à quouis nebulae potest*: It is an easie matter for euery rakeshame to reuile an innocent, but it is neither safe nor fit for euery man to cleere the accused; not fit, because if the answerer depend vpon him whom he defends, he shall be counted a flatterer: not safe, because in the account of *Xenophon* and *Demosthenes*, it is *λυπηρότατον*: to great men that are truly vertuous, there is nothing more burdensome, then the displaying of their praises. Yet in despight of enuie, *ex tuoque te iudicabis serue nequam*. Thine owne conscience, and the triall of thy countenance shall testifie against thee, as the Prophet speaketh. In *Moses* law he that had laine a Burgleyer by night had been guiltles, but if the Sunne were vp when he smote him he was punished as a murtherer. Had you not knowne him whom you

*Laflant.*

*Deut. 29.*

*A. 17.*

*Apul. apol.*

*Xenoph.  
Dem. de coron.*

*Luc. 19.  
Esay. 3. 9.  
Exod. 22.*



you thus haue smitten with your tongue, but, like *Ajax* in the *Tragedie*, whipt a ram for a man, and lent your blowes at random, the Ciuill law might once more haue pleaded for you, *Error in persona cui sit iniuria, facit ut non oriatur actio iniuriarum*. And your excuse might haue been either rash indiscretion, or false information: but your conscience grounded vpon long experience and certaine knowledge of the *Archbishops* great industrie from his youth, not pregnancie alone; his manifold knowledge, not paines onely; his sound iudgement, not knowledge onely; his effectuall preaching, not iudgement onely; his irreprehensible life, not preaching onely; his wise gouernment, not vertuous onely; makes it *διπλὴν αἰμαρτημα*, as *Philo* speaketh, and doubleth thy sinne against thine owne head, and findes thee guiltie not onely of malicious slaunder to reuile the innocent, but of impudent and infamous libelling to dishonour the name and place of such a worthie and reuerend Father: of whom (if euer of any man) it may be said as of *Zacharie*, *αὐτὸν Ἀδελφεὸς Κυρίου*, let not malice be iudge, he hath walked irreproueably before God and men: and may plead for himselfe against such as thou art, as *Job* against his exulcerating comforters, *Though mine aduersarie should write a booke against mee, would I not take it vp, and binde it as a crowne vnto mee?* Hauing so often verified that in himselfe which *Saint Augustine* speaketh, *Qui volens detrahit fama mee, nolens addit mercedi mee*, For as *Telephus* wound *περὶ τοῦ λόγῳ διὰ τὴν πληγὴν*, was healed by the speare that hurt him; and the stroke, intending death to *Iason* and *Prometheus*, cured both: so, certaine it is, that neuer any durst touch him with any crime, either for gouernment or otherwise, but either with an after repentance in themselves they were confounded, or by his eminent integritie in all good mens opinion they were confuted, their slaunders working his glorie, and their owne shame. And yet this sacred Prelate, this honourable Counsellor, this graue Diuine, to giue him no more titles, then that which *S. Basil* calleth *ἀπαρχὴν*, this *Servant of God*; *τὸ ἐν* (as one of your owles speaketh in *Plautus*) *τὸ ὁδοῦναι μὴ τὸ πῦρ* he may say, halt presumed to professe to write against. Were it as *Dem.* said to *Eschi*: that *Eacus* or *Rhadamanthus*, some person of note, of incomparable learning, of high place,

*Sophocles.*  
*ff. de iniur.*  
*& sam. lib.*

*Philo.*

*Harip.*

*Job: 12*

*August.*  
*Harip.*  
*Plut.*  
*Tully.*

*Basil.*  
*Plaut. Men.*  
*Homer.*

*Dem.*



place, of irreprehensible deportment (the *Reuerend Archbishop* hauing, we will suppose it, given offence) should haue confuted him, it had bin too much for any such, without due reuerence, to haue aduanced a Rebutter against his Grace: for the fathers, we know, howsoeuer their higher Prelates sometimes offended the Church with infecting opinions, neuer profest to write against them; but still superscribed their Epistles and Bookes To such and such. Yet this had beene to-  
 lerable in any such person: but for a *compendious*, a fantasticall genealogist, a paradoxicall expositor, a tragicall ape, a forlorne Pharisee, a running-headed fugitive, to be thus publickly onalepert, in presuming to write against an *Archbishop*, anerring a truth *Apostolicall*, as the impudence is intollerable, so I wonder how so many, that haue fared so well by his Graces preferment, can with patience indure, or with silence brooke this insolent and shamelesse presumption; but that it is knowne to proceed from an *Archbishop* leane and hide-bound with heart-fretting enuie, but, as the Poet describes him, *Selfe* vp with contumelious scornes, and reproches. Not sparing the holy fathers of the Church, the reuerend Beapedes of diuine knowledge, but giuing some the bable, as *Siluester* by name, \* befooling the pennen of the *Greeke* not expounded to his fancie, and in a short Abstract calling all the *Latine* fathers, the *plague of Diuinitie*. But who can looke for more reuerence at his hande toward the Ecclesiasticall fathers, whose pride hath so caried him past all grade, that he sticketh not to traduce, euē in publick letters, his owne naturall father, so farre hauing beene busied in *Semipragmatie*, that he is fallen into *Chaine*, opprobrie, & accusing his father, in more vile termes then I will expresse, for an *Alkeight* and common drunkard; for an *whoremaster* and a *minion maintainer*, (*Turdus sibilans*) for a *raunger* and a *beggerly* leuen in the very same letters, wherein is pleased the foule-mouthed varlet to intitule the most *Reuerend Archbishop* (I tremble to write it) *Nebulo*, & *Eruiā negni*. What saith Saint Iude? *Per Michael* the *Archangel*, *announcing the diuell*, *durst not blaspheme*. But

Vide Bern. & Aug. & Hilari.

Pindarus.

Melchis. p. 2. p. 49. lib. Sheol. Epist. ad reg.

Gen. 9.

In ep. ad Arch. Eras. chil.

Iude ver. 9. 11.



such a tongue-murthering *Cair*, an ambitious *Balsamite* (still bawling for preferment) cannot withhold, but labourerth like a flie about the candle, to perish in the gain saying of *Corah*. And therefore writing about the descent into Hell, hath inflamed his owne tongue with the fire of hell, that as by his genealogicall glosses he hath abused *Aspidon Solonem*, so by his gehennicall cursings he might set on fire *Exo. 21. 10* and kindle a disension about the descension, wherein there hath bin so long consent. *Hominem malignum forsane credant alij, Ego esse miserum credo cui placet nemo*. Other perchance will gesse thee to be a malignant slaunderer, but I rather take thee to be a wretched skrat, pinde with enuy, whom none can please, either fathers in Diuinitie, or fathers by authoritie, or parents natural; but as the *Argyraspides* answered some forward youths, whose steps thou palest, so say I, *εἰς τοῦτ' ἡγοῦμαι: ὅτι ἀμαρτανῶν, οὐ κακῶν κερὰν*.

Iac 3.

Marital.

Plus.

## SECTION 6.

**N**OW if any man would know what ministred the fuell to this flagrant controuersie about Hell, to this publike challenge and open confutation; nothing that the *Archbishop* hath either publicly preached, or at any time printed in that cause. But the brieft, and the truth is this; *Doctor Andrewes* hauing, in a Sermon vpon that article, strongly out of Scripture and Fathers confirmed the descent, according to the words, you, forsooth, not worthie to be ballanced with him for sound learning, (howsoeuer most impudently you tell the old *L. Treasurer* that hee said, knowing you to be his better in studies, that he would yeeld to you) you I say, *quantulus* presse into the pulpit not long after to refute his doctrine: which had it beene in charitie and zeale for the truth, it had been more schollerlike and diuine: but, as your manner is, with such contempt and contumelies to the person of the man, you held that course, which neither policie for example, nor religion for peace could tolerate, vpon which you were called before his *Grace*, *ἡ ἀρετὴ τοῦ ἀνθρώπου*. Here you began to stirre, not onely contemptuously refusing to come, but malepartly answering his *Grace* with scornfull letters, and subscribing

Epist. ad Thes.

Thuyd.



scribing them, very familiarly at the best, in truth most saucely, *Tuus* *ouſpati'ne* your fellow ſouldier. (*Sir Hugh* your fellowes are in *Bedlem*.) And as that *Souldier*, your *Paterne* and predeceſſor in the *Comedie*, ſaid of himſelfe, becauſe he had deigned his preſence to one that requested it. *Non, adepol, tu ſcis, mulier, quantum ego honorẽ nunc illi habeo:* ſo you ſtand vpon it mightily, in a large volume, that you countenanced his *Grace* very much, in calling your ſelfe his *Souldier* fellow, yea, they are your owne words, that you vouchſafed to call him a fellow in iudgement with you for religion. Nay further you truſt, you ſay, that her *Maiestie* reioyceth to be *ouſpati'ne* with your defence for religion. Baſe vaſſall, who wil not be taught the dutie of a ſubiect to a Prince, but will meaſure her learning by thy modell. Her highnes knowes better then thy ſelfe, that *ouſpati'ne* in *Herodian*, and other *Grecians*, as alſo *Commilitones* among the *Romanes*, is giuen by an *Euphemismus* of Captaines to their ſouldiers, to knit their hearts to them by ſuch familiar titles: and in the *Testament*, being but twiſe vſed, it is vouchſafed by *Paul*, the great Apoſtle, vnto his inferiours, but neuer reciprocally. When you were fellow of *Chriſts Colledge* (whereof came the proverbe) that there were in the houſe twelue fellowes and a ſoule, which was your ſelfe, you being allowed the ſame diet with the *Maſter*, if you had written to him, would you haue called him your fellow commoner? Had you written to *Iohn Whitiſt* Doctor of Diuinitie, and called him your *ouſpati'ne* and fellow Miniſter, degrees being equal, it had ſauoured of ſome wiſedom and learning: but inditing your letters to the moſt reuerend *Archbiſhop*, and ſubſcribing them with that maſepart ſtile *tuus* *ouſpati'ne*, is ſurely a *ſolaciſme* in maners, and argueth great want of diſcretion, yea of learning: for *Xenophon* wil tel you, that *ouſpati'ne* & *inadu*, and *ouſpati'ne* and *inadu* are al one, that is a fellow ſouldier and a follower, and ſo in authors ſynonymically confounded, and euer applied from the better to the meaner, but not vpward: and ſoothly ſo you meant, for in the very ſame *Epistle*, you ſay, that you know your ſelfe to be his *Graces* better, and ſuperiour in ſtudie, and knowledge.

*Miles glor.*

*Ad Dominum Theſaur.*

*Herodi. Thucyd.*

*Philip. 2. Philem. ver. 3.*

*Xenoph.*

*Ad Dom. Theſ.*



## Sectio. 7.

Epist ad Reg.

Plut. Agis.

Ouid Metam.

Anax.

Arist de celo.

Plut. Nicias.

After this from letters, running out of the land, (as you pretend) you set vpon him with this late *Libell*, wherein is contained (as you tell her Maiestie) *the marrow of your wisdom*. Which speech of yours puts me in mind of some Philosophers opinions in *Plutarch*, who write that the marrow of dead mens bodies, especially the back-bone, as *Ouid* will, doth oft turne into snakes. Such marrow, verely serpentine and viperous, doth your booke afford, poisonfully sprinkling his *Grace* with more spight then hurt; for when you haue varied your reproches with such voluntary phrases, as your addle head & malicious stomacke could gather *à rrimo*, the conclusio is, that he is *utterly vnlarned*. There were some Philosophers so mad to say, that the Snow was blacke; and some Mathematicians so senselesse, as to auouch that the earth went round; and some Rhetoricians so impudent, as to reprocue *Plato* and *Aristotle* for barbarous and harsh; and *Timaeus* as vaine an Historian, almost, as you are a Diuine, being but a writer of yesterdaies broode, vilified and abased the credit of that worthy and famous *Thucydides* the mirrour of Historians. Thine owne conscience, *Broughton*, tels thee, that the *Archbishop* his indefatigable paines increased his learning; his learning setled his iudgement, his iudgement brought on his grauitie, each of these in feuerall won him credit and degrees, and all together adorned him with preferment. Much is the Vniuersitie beholding to you, and men of good iudgement you make the learned heads of that time, who selected him aboue the rest, and singled him to be the *Lady Margarets* Reader, and after that, amounted him to be the *Chiefe professor* in Diuinitie, were he so *unlearned*, as your *Loftines* makes him. And it is to be supposed by any sensible man, that her Maiesty aduancing him to this highest dignitie, and after that, calling him into her priue Counsell, tooke him to be a man both of sound iudgment, & at the least of some learning. But this is the effect



effect and affection of men, so farre hoven with *surquedrie* and *Lucianus.*  
 selfe-loue, as *Menippus* in the Moone tooke men for moates, *Iac. 18.*  
 so *Pharisaically* *Hebrew* to annihilate al others; and as *Philo* hath  
 excellently described them, as if he had anatomized you, to  
 account all besides themselves *apogras, anepistimonas, kateparrata, & c.*  
 (they are your owne words of his *Grace*) babish, vnlearned, *Philo wiet*  
 riraffe, nobodie. Briefly, all Diuinitie besides yours is *A-Philart.*  
*theisme*, and all learning to yours is rudenesse. But may it  
 please your great *Mastership* to giue a reason why you count  
 and call him so *vnlearned*? His Lectures in the Schooles; his  
 disputations at Commencements; his Sermons popular both  
 in Court, citie and countrie; his encounters with schismatikes  
 in print; his assiduous reading in any vacancie from busines;  
 his sound iudgement in points of any controuersie: all these  
 haue perswaded other to glorifie God in him, and moued the  
*Prince* to aduance him for the. Your reason is double. First, *He*  
*hath not plowed with your heyfer.* You delight much in that pro-  
 uerb, repeating it fise times in your letters and pamphlets, and  
 sorely it accommodates your studie well. For as that is but a  
 barren soyle, & a light ground that is broken vp with a Cow,  
 so are your labours trifles which are wrought out by *Phanta-*  
*sie.* Againe, *Sampsons* heyfer was his wife, a skittish hufwife, a  
 Philistine to an Israelite, a teacher to her husband; yours is  
*Genealogie*, a wanton studie, and, as you vse it, a stranger to  
 sound learning, a betrayer of profitable Diuinitie; his heyfer  
 robd him of his best strength; and yours hath bereaued you  
 of your fise wits; the weakning of his strength lost his libertie  
 and his light, and both these together brought an house vpon  
 his head: your braines weaknes hath perished your learning,  
 and abandoned you the land, and, I will not prophesie, but re-  
 member thy end and thou shalt doe the better. Your meaning  
 is he hath not spent his yeares in the *Hebrew Rabbins.* Why?  
 you that are *the great schollers of the world*, remember you not  
 that of *Pindarus* *μὴ δ' ἐξ ἀνωρεῖ ἀπὸν ὀφίτην ποδῶν,* It is not all one  
 kind of learning that maintaines and adornes vs all? And *Pind. Olymp. 9.*  
 you *the special cleerer of Diuinitie*, haue you forgot the diuersitie  
 of gifts by the same spirit, some to haue tongues, some prophe- *Ephe. 4.*

Lucianus.  
Iac. 18.

Philo πῖλ  
φιλετρ.

1. C. 0. 1. 4.

Sach. 11.

..Bo102

*Pind. Olym. 9.*

**Ephc. 4.**



Gen. 30.

Pindarus.

Gen. 31.

Pic. Mirand.  
Rhod.

Hier. 10m. 3.

1. Cor. 14.

Zach. 11.

Coloss. 2.

2. Tim. 2.

2. Tim. 2.

cie, some interpretation? Is Diuinitie so neere driuen, that as *Rachel* cried, *Giue me children or else I die*: so it must say, giue me *Rabbins*, or else I perish? Who like yong men with gray haïres, as the Poet speaketh, carie titles of *Fatherhood* and *Mastership*, being but *Punies*, either for time or skil, compared with the Fathers. For if a man should ask you in *Iacobs* phrase, where were they yesterday, or before yesterday? your *Talmudists* some hundred yeeres after Christ, and your Philosophers scarce 300. yeeres old. And howsoeuer there be that equalize some of them with *S. Paul* his time, yet none of those worthie streames deriuing their diuine knowledge from the Scriptures fountaine, the great Fathers and Doctors of the Church, I meane, did euer mention any of them, to my remembrance, vnlesse it be *Hierome*, of whom anone; I am sure not borrow any directiõ of interpretation from them. And the splendent brightnes of the *Truth*, which in Christendome burns still so gloriously, is borrowed from these mens lampes, not any way nourished with *Rabbins* oyle. And so, by your argument, both ancient Fathers and moderne writers are as vtterly vnlearned as the *Archbishop*. I craue pardon of his *Grace* for abasing him in parallel with such an one as thou art. But he from the beginning of his studies, directed the ayme of his learning to those two scopes which *S. Paul* set vp, *inidipul* ver. 12. and *iniquioribus* ver. 40. the building and ornament of Gods Church. Like *Zacharies* good shepheard carying two staues *Bands & Beauty*. The source of which building he reared vp by opening the capable mysteriõs of the Trinity, the work of our redemption, the incarnatiõ of our Sauour, the force of praier, the effects of faith, the strength of loue & vnitie, the right vse of the Sacraments, the meanes to saluation, the horror of sin, the comforts of the spirit, with the power therof in the Scripture, in the Ministry, in the conscience, most of these being points in *capite*, as the Apostle speaketh: to which he ioyning, by Gods assistance good example of life, & by authority inioyning maintenance of vnanimitie and vniformitie, informed the ignorant, and reformed the froward, and got reuerence of all. Whereas thy great selfe-boasted learning is like that *Thessalian* *Scopes* his wealth



wealth, for as he counted himselfe, therefore, happy and rich, euen because his whole reuenewes consisted in niffes & things vnprofitable: so do you thinke your selfe vnmatchable in knowledge, because your *Rabbins* haue taught you who was *Melchisedeck's* father, & what was the age of *Mordecai*, and what meant *Abacucks* messe of potage; which *Nazianzene* calleth *παίγμα*, not *παιδεία* trifling, not lerning, & the Apostle most fitly *ψευδωρηνον γινωσκιν* knowledge so nicknamed: Nay, they can tell you, who were before *Adam*, & the name of the man which was his schoolemaster, and will shew you that the Sun in the firmament hath bin eternal, that the law was giuen before the creation, that the *Messias* was created before y<sup>e</sup> worlds. Neither are their works like *Homer* his *Egypt* & *Polypus* head one thing good & another pernicious: but, as Master *Beza*, a man as skilful in the *Rabbins* as you, Sir, writeth oft, they are *pleni ineptijs & blasphemijs*, ful of ridiculous fables and horrible blasphemies; and therefore by Master *Caluins* iudgement and counsell, the reading of them to be auoided, as writings *quibus nulla adhibenda fides*. And grant there be, as the Earle of *Mirand.* writeth, the mysteries of the profoundest Diuinity in some of their *Cabalists*, yet, as the Poet said, *Turpe est difficile habere nugas, & stultus labor est ineptiarum*; and the same may with more ease, and safetie, and with lesse losse of good time be found in the Fathers & clasticall authors Christian: for *S. Hierome*, another manner of Hebrician then *Braggadoccion Broughton*, confesseth that their *aniles fabulae* are so infinit, and their volumes so many, that it would aske long time euen to runne ouer them, besides the traditions so filthy *ut erubescam dicere*, saith the father, that a Christian would blush to read them, and loth to heare them. And yet with this Rabbinicall rubbish and vntempered mortar haue you laboured a longie and sandie building many yeeres, telling the poore ignorant artizans in *London* of *Cainan* in *Luke*, of *Chinn* in *Amos*, of 430. yeares in the *Iudges*, of an excellent Catechisme to be framed out of the 1 of *Math.* and the 3. of *Luke*. And which was a mighty timber log to rear, to perswade them that *Adam* fell the first day of creation, or else the Lion must

*Plut. Gal. Mai.*

*Naz. dei Gen. 1. Tit. 6.*

*Vide Cal. in Mich. & Ramban.*

*Hom. od. Plutarch.*

*Bez. in Mat.*

*Cal. in Hag.*

*Pic. in l.*

*Marshall.*

*Hier. rom. 3.*



Epist. ad Com.  
Hunting.

Plutarch.  
Gen. 30.

Cal in Hos.

Epist. ad Oxon.  
Acad.  
Esay. 38.

Marzial.

Epist. ad Oxon.  
fine:

Epist. ad Nob.  
Aug.

must eate grasse (did not the Eccho of the Church leane out the g.r. and giue you the rest?) & for this you accompt your self the *Non parel* for knowledge, and worthie of an *Earldome*, if learning had the guerdon. Neither was it needfull to fill your boasting bookes with glorying of your reading *Rabbinisticall*; for as they which suck the milke of ill nurses commonly proue ill conditioned: and as *Iacobs* sheepe, in ramming time, by the sight of pilled rods brought forth partie coloured lambes; so your *selfe-conceiuing phantasie*, being euer in the *easing mood*, by your continuall reading those fabulous masters, bringeth into light nothing but fantastieall and partie coloured pild conceits halfe mad, halfe foolish; and by sucking of their traditions, as of their milke, you haue taken in their conditions. For this is generally obserued in those Iewish writers, that *Volunt haberi pro oraculo quicquid illis in mentem venit*. And is not this your vaine? Whatsoeuer you obtrude vpon vs in your Paperworkes, without ground or reason, they, which will not yeeld & subscribe, bee they neuer so learned, are but *Hogs* to pearls; disgracers of Diuinitie: and be they neuer so religious, enemies they are to God his truth, *Iulians, Lucians, Apostates, Scoffers, unseled in their studies*. But in sooth, *Sir Hugh*, had nature through custome, or bitternes frō discontentment, forced you into this *Rabshikae*s vaine against the reuerend *Archbishop*, yet something you should haue obiected which had bin probable: but so bluntly, like another *Ned*, to call him whom her Royal Maiesty, the Noblest personages, both the Vniuersities, the whole Church, for his studies, through his conferences, by his labours extant, and imployments daily, acknowledge, reuerere, and preferre as a molt iudicious and graue Diuine, to call him, I say, *vterly vnlearned, and unable to iudge of Diuinitie*, will bee counted not impudencie onely, but a phrensie. What sudden constellation hath wrought this straunge *Metamorphosis*, that *Tam subito coruus, qui modo cygnus eras*, that he, whom you not long since made vmpire of that great controuersie betwixt D. R. & your self, whose arbitrement (which you say made for you) you triumph in, & accompt of as great validity as the *Princes* onne; yea when you thought the meanest of him,

it



it pleased you to vouchsafe him the name of a *Scholler of reaso- Epist. ad Nob.*  
*nable good accompt in speech for a Baron*, that now vpon the sud- *Ang.*  
 den, within a yeeres compasse at most, he, I say, should proue  
 vtterly vnlearned, and vnable to iudge of learning? But true is  
 that of *Salomon*, *Non recipit stultus verba prudentie, nisi ea dixeris* *Prou. 18.2.*  
*que versantur in corde eius.* And as *Augustine* writeth of some  
 malecontents, like the *Israelites*, *Nisi homini Deus placuerit*, *Exod 32.*  
*Deus non erit*; with them God shall be no God, if he fulfill not *Augustinus.*  
 their lusts; nor with you any man shall be learned longer then  
 he subscribes to your fancies.

SECTION. 8.

**B**Ut what art thou that iudgest thy betters? Remember him  
 that said, *Hypocrita eyce primum irabem.* The deepest point *Math. 7.*  
 of learning, and most profitable which euer thou wert conuer-  
 sant in, was *Gabriels* message and *Daniels* weekes: wherein, as  
 many heretofore, so of late Master *Linely* hath with sound lear-  
 ning controled your wisdomnes, and till you haue answered  
 him, (which you more scornefully threaten, then you dare, or  
 can learnedly performe) neuer brag of your knowledge, nor  
 bumbaste your bookes with such *Thraasonicall* threates, *Nihili Plantus.*  
*coaxatio.* I can tell you, you haue rouled a lion. *Nescis quan- Virgil.*  
*tus in clypeum insurgat, quo turbine torquat hastam.* As for your  
 other learning, except your tongues, (wherein you are no  
 extraordinarie man in Master *Beza* his opinion) it is all con-  
 tained within one word *Genealogie*. For like the painter in the  
 Poet, who could expresse in colours nothing well, *sed similitare* *Horatius.*  
*cupressum*, if any man would haue his pourtraiture taken, or a-  
 ny other picture pourtraied, his answer still was, will it please  
 you that I shall paint a *Cypresse* tree? Seimblable is your skill:  
 conferre we with you about substantiall points of saluation,  
 presently you are ypon vs with *Melchisedeck*, father, or whe-  
 ther *Kisur* or *Mordocai* were in the captiuitie, and herein like  
*Sardus Tigellius* in *Horace*, *ab uno ad mala*, you are in for all day,  
 it is your element: mary take  
 you thence, as *Plutarch* noteth of some such like your *Hor. Sat. 3.*

D

selfe,



Plut. Lucul.

Prou. 17.

Plut. Cat. iun.

Epist. ad Reg.

Ep. impr. Basil.

97. in octavo.

selfe *2u<sup>e</sup> & 2<sup>e</sup> m<sup>o</sup>is 2<sup>e</sup> m<sup>o</sup>is*, you are like him who while he holds his  
 peace is a wiseman in *Salomons* iudgement. Remember you  
 not (you *Cynosura* and *Lucifer* of nations, the stupor and admiration  
 of the world, the admirable scholler of the *Brittish* soyle) how in *Ley-*  
*don* thrusting your selfe forward to dispute, the question being  
 about *Originall sinne*, within two or three syllogismes you had  
 wrong in the controuersie of *Melchisedecks* parents? and there  
 you might say, as *Cato* when he had got his sword, *nu<sup>o</sup> i<sup>u</sup> & d<sup>u</sup>*,  
 now I am where I would be. And was it not you, our *Hector*, and  
*Ajax*, the propugnacle of *English* faith, and the Epitome of all lear-  
 ning, when you had by meanes laboured in your selfe to be a  
 disputer with certaine *Papists* in prison, hauing to that pur-  
 pose laded a porter with huge volumes, euen in the very en-  
 trance of the conflict, the controuersie arising which translati-  
 on of the Bible should determine, and you taking the *Septuag.*  
 and they replying that there were diuers copies, many editi-  
 ons and great diuersities of them, and therefore asking you  
 which you would stand to? very learnedly, iudiciouly, and  
 soundly you answered, *I will be iudged by that Septuag. copie which*  
*was found in a walle at Genenah*. You choked them presently, but  
 it was with laughter. And for your mysteries, wherein you  
 challenge such a grace aboue his *Grace*, for plaine, and yet  
 profound exposition: first, as high points, as obscure, and, I am  
 sure, more in number are within the compasse of *S. Iohns Re-*  
*velation*, then in *Daniels* prophecie, and those the *Reuerend*  
*Archbishop* (of whose *Grace* still I craue pardon for this dispa-  
 ragement offered him in comparing him with thee) vnfolded  
 both learnedly and profitably, to this daies remembrance, in  
 the *Dollors Chayre* at *Cambridge*, before thou wert crept out of  
 thy *Alphabeticall shell*: and doest thou talke of plainnes, which  
 makest riddles of easie histories? Let him that reades iudge of  
 perspicuitie in this example, among many other, printed and  
 sent by thee to the Councell, *Abacuck* brought *Daniel* a messe of  
 potage, whereas the sentence written in great letters, *The iust shall*  
 line by faith, this for two poynts. *Iustice* challenged of *Daniel* to haue  
 stopped the lions mouth, and faith, told by the King of him, made the  
 saying of the amiable Prophet to be the messe of potage to him that  
 alwaies



*alwaies maketh God the iudge.* Where is your heyfer now to vn-  
 fold your riddle? It is no marueile you so affect the *Scottish*  
*mist*; for where the head doth *ουλοδυνας*, the tongue must needes  
*ουλοδυνας*: And now whether is *Daniel* or you the tormentor of *Prefat. ad Da-*  
*niel.*  
*soules*? Yea but say you, his *Grace* hath borrowed all his know-  
 ledge from the Fathers, (*bui, sacrilegium*) but mine is wrought *Epist. ad Reg.*  
 out of mine owne inuention. So of all other creatures the Spi-  
 der workes his web out of his owne substance, but the strong- *Pliny.*  
 est webbe a poore flye may breake. And *animalia αὐτόματα* most *Arist.*  
 commonly come of excrements. But in trueth, *M. Broughton*,  
 dissemble not by whom you thriue and liue: In *Herodotus* you  
 may remember a storie whereof came the prouerbe, *ἡνὶς τρεπύα*, *Eras. ex Herod.*  
*The table of the Sun*, a field wherein euery morning there were  
 victuals found readie scattered for any that would gather  
 them, which the poorest sort verely did thinke had come from  
 heauen by the Sunnes influence, whereas indeede the Magi-  
 strates had conueighed them thither closely and vnkowne  
 to the people: and *Bel* his priests priuily lurchd the viands,  
 which were supposed to be deuoured by the Idoll: so cloake *Dan. 14.*  
 your stealth as closely as you can, (like a *αὐτοματόν* in *Demost-*  
*benes* sence) there are some that can tel and line from whence *Demost. & Vlp.*  
 you borrow and gleane your much bragd-of *Concent*, and *in eundem.*  
 your gloses: and if you continue exasperating, there are that  
 will scatter ashes to descric your footing, and deplume your  
 borrowed feathers, returning you like a Coote, telling you  
 that euen for those two places, whereof you arrogate to your *Aesop.*  
 selfe the first *apocalyps*; that *Mercerus*, is your great master for *Horas.*  
*S. Steuens Rompham*, vpon *Amos*: and *S. Austen* your *Index* and *Epist. ad Reg.*  
*gnomon* for *Saint Peters* place of preaching to the spirits. And  
 whereas you say (after your saucie manner in a *cothurnicall* *Epist. contra*  
 challenge) that if his *Grace* cannot see that you haue cleered *Arch. p. 10.*  
*Peter* more then any before, the cause is his ignorance in the  
*Hebrewes*. Why? fillie fellow, his *Grace* will not onely answere  
 thee with *Salomon*, that *there is nothing now which hath not been*  
*said before*: but will reach the 99. epistle of *S. Austen*, and there *Ecclesi. 1.*  
 will shew thee whence thou hadst the purest light for cleer- *Augustinus.*  
 ing *S. Peter*. Onely here is the difference, as the Poet said, *At Martial.*



*Martial.*

*Varijsepiſtolis  
ad Reg. Theſ.  
Arch.*

*male cū recitas incipit eſſe tuus.* Whatſoeuer is ſound in thy writings it is borrowed: but the *Lunaticall* conceits, which therewith are blended, are thine owne. And this is ſufficient for your firſt great challenge of his *Graces* vnlearnednes, his ignorance of the *Rabbins* traditions, *viz.* the opprobry of Chriſtianitie, and the ſcumme of Diuinitie. Wherein leaſt you ſhould be counted as the onely malicious ſlaunderer, and detractor of ſo reuerend a perſon, you call to witneſſe *D. Sarania*, who told you, aſſe you ſay, that he could not beate into his *Graces* head the bare conceit of your deep ſtudies. Yea but *D. Sar.* cries out, *Os impudens*, and requested one to tell you, that you did falſly belie him in this, and whereſoeuer in this kinde you name him: and thinkes verely it is but your ſpleene againſt him, breaking out in reuenge of an old quarell: for your *Maſterſhip* being in loue with a rich Marchant ſtrangers daughter, and vſing the good Doctor as a mediatour for the match, the father a wiſe graue man, but once hearing of *Broughtons* name, in no caſe would admit his daughter the ſpeech or preſence of ſuch a giddie headed *Lyſard*: and vpon this you raved in your paſſions againſt the Doctor, chafing extreemely that he had not ſufficiently commended you ſo highly as you deſerued. And therefore he takes this to be but the *emulatio*, and vomit of a cholericke ſtomacke, to make him an author of a malicious ſlaunder.

#### SECTION: 9.

**Y**Our ſecond reaſon is, that the *Archbiſhop* is no *Gracian*, nor knoweth one letter of the new Teſtament. *Qui ſemel verecundia limites tranſiit, knauiter fit impudens.* Who knowes it not (*Broughton*) that, in his publike Lectures, he euer read out of the Greeke Teſtament, and hath brought vp ſome vnder his priuate tuition, which are able to paſſe through any part thereof as readily for the Grammar as thy ſelfe, and more ſoundly for iudgement, (for thou art mad,) and without either thy calfe or heyfer dare challenge thee at the Greeke Teſtament, for a better Benefice then that which a

London



London Alderman should haue paide an hundred pound for  
to thy behoofe, by thine aduice? And how knoweth your  
Rubbish that he is no Grecian? For he hath falsely translated *pag. 56. 57.*  
*κατασκευαστα, and by it hath marred all Diuinitie and discipline.* It is a  
mightie word, belike, that carrieth such weight. But pull in  
your eares you Cumane beast for all your Lions skin: an earthen  
pottsherd though it be gilded will easily discouer it selfe, saith  
Salomon. He is very simple who knowes not your meaning, it Prou. 26.  
is a Bishopricke you haue expected, and hunted after mainly;  
and defeated of your hope, as being a verie lumpe of intole-  
rable pride, and singular indiscretion, now you would faine  
currie fauour with the Presbyterian faction, though the time  
was, when they angred you, that you could call them ignorant Epist. ad. Oxon.  
barlinered fellows, of an unseasoned zeale. But to your reason. His Resp. ad. Admo.  
Grace in his answer to the Admonition, (for thither you reuoke *pag. 15. sec. 3.*  
vs) expounds *κατασκευαστα*, Matth. 20. as tyrannicall and lustfull govern-  
ment, exorbitant from the milde course of law and iustice, such as the  
Heathens used ouer their subiects with oppression and unlimited li-  
cence. And very fitly and fully hath he so translated it, for *κατασκευαστα* Budens.  
in composition is not idle, but signifies either as *κατα* an additi- Eustatius.  
on; or as *αντι* an opposition; or as *απερ* a transgression. Against  
this you bring two arguments, both borrowed, by your leaue,  
from the inuentio of that great replier against the Archbishop, Epist. ad. Nob.  
and that is some discredit for you, that disdained to be any Bi- fine.  
shops Chaplaine, to be a Presbyters licktrencher: for you, the  
graund Mintmaster of learning in our age, *sapere ex commen-* Sen. Quintil.  
*tarijs*, and to haue *scientiam atramentalem non mentalem*: we ex-  
pect from you, strange flowre of Athens, things new and vnheard  
of. Is your owne heyfer now decayed, that you must borrow  
two calues from him? and vse the helpe of his art, when Plu-  
tarch tels you that of all artizans *απυρροιστοι* Cartwrights doe make Plut. de laud.  
nothing straight, but as their instruments are bowed, so their  
workmanship is crooked? *Quanto in melius hoc inuenisses Thra-* Terent. *pag. 56.*  
*so?* But the first is, S. Luke puts it without *κατασκευαστα*, and therefore euen  
a simple and sinles government is forbidden the Cleargie. I answere,  
that as the authors of this argument, being great patrones of  
the second mariage after diuorce by the partie innocent, when  
they



Luc. 16. 18.

Matth. 19. 9.

Matth. 20.

Luc. 22.

Plut. Demet.

Matth. 12.

Athen. dipul.

lib. 12.

Suet. Jul.

Plut. Arist.

Anton. Caro.

they are vrged out of S. Luke. chap. 16. 18. that *Who soeuer putteth away his wife, and marieth another, committeth adulterie*, without limitation or exception, send vs backe for a *nisi* vnto S. Matthew 19. 9. and so for that matter Luke must be iudged by Matthew. By the same authoritie we remit them and you from S. Luke to S. Matthew and Marke, for the simple to be expounded by the compound. Your second stolne argument is, that *our Sauiour speaketh of those rulers which were called ἀγαθοὶ beneficall men, and therefore all, even the mildest gouernment, is meant by ἀγαθοὶ*. Your huge learning might haue controuled either their ignorance, if they knew it not, or their bad conscience, and your owne to, if knowing you should write the contrarie, that titles of Heathen princes were giuen either by a flattering *ἐπαινεσθῆναι*, or by an ironieall *αἰνέσθαι*. Plutarch calles them *ἐπαινεσθῆναι*, popular applauses puffed with a breath, and drawne backe with another. As they which cried *Osanna* one day to him, on whom the next they cried out *Crucifige*. For those princes whom some of their subiects intituled *πατέρας*, as patrones in their gouernment, other called them *ἱεράρχας*, as deuourers of their people. As the same *Antiochus* at one time was saluted both *ἐνδοξος*, and *ἐνδοξος*, a glorious prince, and a furious tyrant. And the same, of *Cesar, Tranquillus* sheweth in an excellent example. And if Plutarch, a man better read in Heathen stories then either you or your author, had been consulted, he would, in a most learned discourse to this purpose, haue taught you that *Aristides* excelled all other princes, in deseruing to be saluted by the name of *Iust*, whereas all the rest delighted to be called *πολεμάρχαι, καρχήναι, νικητάρχαι, ἐνδοὶ δὲ ἄλλοι, καὶ ἱεράρχαι*. *City spoylers, thunderbolts, subduers, Eagles, Hawkes*, reioycing in those titles of violence, rather then in names of mildnes and vertue. And the Romane stories demonstrate that the posie of their Emperours was, according to their fancie and practise, *Si libet, licet*. If those other titles were giuen them, it came from the peoples glosing, not their desert: as that title did from a Draper, who writing a booke vnder your patronage, dedicated it *To the Reuerend Father Hugh Broughton*: as if you had been some Bishop, whereas we know you to be an ordinarie



narie Minister, and no more then a Master in Arts, or Bachelor  
 of Diuinitie at the most. A third argument you adde, & a man  
 would sweare it is your owne by the follie thereof; *The Pres-* Pag. 57.  
*byterie* must not *αυθεντεῖν* out of 1. *Tim.* 2. If by the *Presbyterie* you 1. Tim. 2.  
 meane their *Clericall Consistorie*, let them answere you, and  
 defend their authoritie, which approue and would erect that  
*Confused bench*: if our gouernment *Episcopall*, I then tell you,  
 that S. *Basil* calleth you *παροχαρακτῶ λόγῳ*, a counterfeiting coynier Basil. Epist.  
 of Scriptures. This place you might haue kept till your mari-  
 age, for S. *Paul* teacheth husbands there to keepe their wiues  
 from soueraintie, and not suffer them *αυθεντεῖν* to take head and  
 ouerrule: and if you will needes, by your vncontroled autho-  
 ritie, vnderstand it as the Apostle *Ephe.* 5. *de sponsis spiritualibus*, Ephe. 5.  
 it makes for vs in this proportion. The wife must not *αυθεντεῖν*,  
 but submit her selfe to her husband as her head: so the Bi-  
 shops being husbands to their seuerall charges, as they must  
 loue them and cherish them, so withall to keepe them vnder  
 and in subiection, least they should *αυθεντεῖν*, take head against  
 their rulers and spirituall husbands. Yet still you adde, or ra-  
 ther madde on, *If his Grace had any Greeke, or conscience, he would*  
*haue expounded* *κατακειμένην* *by other scriptures*. Put on your specta-  
 cles you purblind and proudblind *Pharisee*, and view his an-  
 swere to T. C. p. 69. and see his interpretation confirmed by a  
 paralell of two Scriptures, *Acts.* 19. 16. where the word im-  
 porteth a deuilish dominion and preuallence; and also out of A. & 8. 19. 16.  
 the 1. *Pet.* 5. 3. where it signifieth a violent and fleecing go-  
 uernment. *Yea but he should* (say you) *haue looked backe into the*  
*old Testament of the Septuag.* *Sis memor o mendax*. In your quar-  
 rell about *Hades*, you fetch vs, to expound *Hell* in the Creed  
 by, prophane writers, because the vse of that word in Scrip-  
 ture chokes your fancie: but here the Grammarians conclu-  
 ding against you, who translate this place of S. *Matthew*, *domi-*  
*nari in illas*, not *illis*, expressing the force of the preposition *κατά*, Steph. Eras. &  
 now you flie to *Septuag.* and translators must expound Christs aly.  
 meaning. Is this your method (farre differing from *Nazian-*  
*zene* and *Augustine*) to fetch a naturall exposition from an ac-  
 cidentall translation? euen from that, which, in many sound  
Naz. & 1. 1. 1.  
Aug. de doct.  
 Diuines



In ep. ad Nob.

Horat.

Terent. Eunu.

Tertull.

Gen. 9.

1. Pet. 3. 5.

1. Sam. 8. 11.

Diuines iudgement, is lesse to be allowed of, as currant for decision of controuersie, then our vulgar *English*, against which you haue so virulently declaimed. Greatly you haue boasted of, and much threatned these two places, (for euery later paperworke of yours is but a *Tautology* of the former) *Et quid tanto dignum feret hic promissor hiatus?* The ayre thundred, the hills quaked, the earth opened, and behold a mouse. *This word* *κατακράτειν* *and the authoritie thereof is graunted to Adam euen in his perfection, Gen. 1. and againe attributed to Christ in his soueraintie. Psal. 110. But neither of these may be said to haue tyrannicall power, and rule granted them. Papa, iugulâs hominem. Giue me leaue,* good Master *Thraso*, to tickle you. *Tuumne, obsecro, hoc dictum erat? vetus credidi.* Yea but what if these puffed sayles hoisted vp, ouerthrow your owne barke, and make for the *Archbishop* against you? haue you not (to vie your owne words) *spunne a fayre thred, and wouen a good cloath?* For the soueraintie giuen to *Adam* ouer the earth and beasts, was iustly expressed in *κατακράτειν*, viz. in breaking y clods of the one, by force and violence, in cicuring and slaying the other with blowes and death. For though flesh of beasts was not eaten till after the deluge, yet man before that flood and his fall, had, by the authoritie from God in the force of this word, power ouer the beasts both of life and death, and so the Hebrew word *קָדַד* signifieth: therefore this dominion *κατακράτειν* *κατακράτειν* *αὐτὸς ἐνέχευεν*, to keepe the Cleargie vnder, as *Adam* kept the earth and beasts, (which is rightly *κατακράτειν*) wee with *S. Peter* deny to Ecclesiasticall gouernours, as forbidden by our Sauour in detestation of Heathenish rulers, who vsed their subiects like beasts, both imploying them in seruice slauiishly, and consuming them vp either by executions or exactions. As, if your malice blinded not your knowledge; you might see by conference of *1. Sam. 8. 11.* for God there describing the manner of their King which should raigne ouer them, he sheweth a paterne of the Heathenish tyrannie, not of that lawfull and princely authoritie prescribed by himselfe, hauing inioyned the contrarie in the law of *Moses*, *Deut. 17. 20.* And I take it worthie the obseruation, that God giuing prerogatiue and

loueraintie



ſoueraintie to Cain ouer his yonger brother *dominaberis illi*, Gen. 4. 7.  
 changeth the word he vſed to Adam, which the *Septuag.* haue  
 tranſlated *ἐπις*, not *κατα*, this being no fit gouernment  
 for a brother ouer a brother ſo to rule; much leſſe for fathers  
 ouer their children, or Paſtors ouer their charge. Now for  
 the other place, *Pſal.* 110. 2. where the father ſaith to his ſonne *Pſal.* 110. 5.  
*be thou ruler in the miſt of thine enemies*, (in good ſooth  
 I pitie thee) The whole *Pſalme* deſcribeth Chriſt in his full  
 power, either raigning ouer his ſubiects, whom verſ. 3. he cal-  
 leth *populum voluntarium*, a people willingly ſubmitting them-  
 ſelues vnto him, ruling them *ἐκ δυνάμει*, *Pſal.* 45. with a  
 ſcepter of righteouſneſſe, meekly and kindly, and the time of  
 this raigne is called *dies virtutis*, the day of his power. Or ſub- *Vide Flamin.*  
 duing his enemies, and making them his footſtoole, to the  
 ſuppreſſing of whom he hath authoritie giuen him *κατα*  
 to ouerrule them, and for that he hath *παλὸν ῥαβδόν*, a rod of  
 power, verſ. 2. And the time of this domination is called *dies*  
*furoris*, or *narium*, the day of his wrathfull indignation, that  
 they which will not kiſſe the ſonne as friendly ſubiects, *Pſal.* 2. *Pſal.* 2.  
 and be ruled by his ſcepter, ſhould be ſubdued by the ſonne  
 as his enemies, and bruſed in peeces with his iron rod: and  
 this alſo, being rightly *κατα*, a power in reuenge againſt  
 vnderlings, as enemies, is forbidden the Apoſtles by our Sa-  
 uiour, *Matth.* 20. For howſoeuer he allow them with S. *Paul* a  
 rod of authoritie and correction, to keepe their Cleargie in  
 awe, yet he permits them not his rod of iron to cruſh them in  
 peeces and make poſſheards of them: becauſe their power *Pſal.* 2.  
 muſt not be in reuenge but loue, and with the ſpirit of meek-  
 nes; *ἐν ὀργῇ* *ἐπις*, in their correction moderation, and in their  
 puniſhments compaſſion. And ſo the ſimpleſt may ſee, that  
 this word *κατα* is vſed in the firſt place for a dominion o-  
 uer beaſts; and in the ſecond for a reuenging power in exe-  
 cution of enemies; and generally, as the beſt Hebricians do *Vide Brixiam,*  
 obſerue, the originall word is alwaies vſed for *dominari in*, or  
*aduerſum*, a domination of hoſtilitie and violence of furie.  
 And thus being taken in your owne grin like a *Woodcocke*, I  
 diſmiſſe you for this point with aduiſe, to looke vpon your  
 blacke



blacke legs hereafter, and downe with your traine you *Pea-cocke*, and cease craking (crauen as thou art) of thine owne *unmatchable learning*, or cackling of the vnlearnednes of thy betters: for were thy grace no better in *ῥητορικῆς*, then thy skill is in expounding *ῥητορικῆς*, thou mightst perchance proue more humble, and write lesse. *ἡ δὲ τοῦτο δὲ δὲ δὲ*, as *Plato* speaketh, and now I come to your *ἡ δὲ*, which from *Plato* you haue borrowed.

*Plato.*

SECTION. IO.

**N**Amely, to your admirable conceit how Christ descended into hell, that is, *the world of soules*. Wherein you still shew you are a great *Rabbinist*: for this is a comon prouerb with them, *That it is better being the head of a fox, then the tayle of a lyon*: that is, the author of an addle fancie, then the scholar of a receiued veritie. Neither the consent of Greeke and Latin Fathers pleasing you, who concluded his descent into hell locally: nor opinion of moderne writers of his descent into hell on the crosse and in his passion triumphantly: nor the iudgement of a middle sort for his descēt into the graue, that is, hell metaphoricall, corporally: but your heyfer, like a fullen beast, (because it would not be *ultimus inter bones*, becomes *primus inter asinos*) must *ἑμὴν ἀνὰ*, wander alone and chunner out an Heathenish conceit of *descending into the world of soules poetically*. The chiefe arguments hereof, according to your custome, we haue seene before in your epistle to the *Nobilitie*; although in this your last Libell you tell his Grace, *that if you would handle, to the full of your knowledge, the descent of Christ into it, it would be as well accepted as any thing that mans paines ever studied*. I am sure you haue performed the one, for in handling it you haue stretched out your selfe with *Æsops* toad, *ut rampantur ilia*, till you haue outstretched your selfe, both for modestie and sense: of your acceptance small ioy you may take, and little comfort your adherents finde, and if this bee the full strength of your heyfer, she is but a suckling. For first there is nothing in this malicious pamphlet of yours (set your railings by) but a palinody, I meane not a recantation,

*Epist. ad. Nob.*

*pag. 36. & inde*

*pag. 3.*

*Æsopus.*

tion,



tion, (you will neuer haue that grace) but a repetition of the very arguments which *H. I.* one, as it seemes, whom *Hugh Broughton* hath vsed in a confutation of some Sermons preached at *Pauls* crosse, and elsewhere, by a worthie and learned Prelate of this land, to whom both *H. I.* and *H. you* come as neere for found iudgement and multiplicitie of learning, though, you say, you outstrip him, as doth the footman to the *Lydian coach*, as *Pindarus* speaketh and *Plutarch* applies it. So that if you were the author of that confutation, he that conferres them both will sweare you play the *Cuckow*; if not, then neuer brag of your selfe, that you are the onely *clacker of Diuinitie*, for there is not any argument in this your Libell touching *Sheol* and *Hades* out of Scripture, or out of *Heathens*, but there it is. And now, *yes non inuenta reperia est*, wee haue found a match for Master *Broughton*, both, as it seemes, brought vp neere *Twatling streete*. Againe, how your worke is accepted, see to your shame and confusion of countenance and conscience, if this be not feared and that steeled, the discourse of that reuerend father, of this point, in his conclusion to the reader from page 357. vnto the bookes end, where he hath killed *Goliath* with his owne sword, and out of your own Poets and Philosophers so learnedly and iudiciously hath confuted this your foolish paradox of the *World of soules*, that neither you will euer bee able to answer it, vnlesse as *Eliba* speaketh, *you will adde rebellion vnto a sinne*, and bee of *Tully* his minde, *cum Platone insatiare magis quam cum alijs recte sentire*, rather to be mad with *Plato*, then yeeld to the truth of Gods spirit: nor any thing can bee added, which there is not sufficiently for this matter contained: so that I will be the shorter herein, as being not worthie to gleane after his haruest, and spare those infinit quotations out of all the Poets, which against this fancie I had gathered.

SECTION. II.

Only I wish the reader to obserue in this your defence, as you terme it, first, your disloyall blasphemie: secondly, your

Heathenish



Epist. ad Reg.  
pag. 12. 13.

Plus. Solon.

Eccles. 10.

pag. 12.

Matth. 25.

pag. 5.

Art. 3. Edm. 6.

And it is our  
third article.  
anno 62.

pag. 12. 13.

*Heathenish diuinitie*: thirdly, your absurd and opinionative vanitie. In the first, challenging the Queenes most sacred Maie-  
 stie with breach of her oath, charging the *Defender of the*  
*faith* that she aduentures her state and soule vpon an heresie,  
 and calling the whole Realme an *Apostaticall land*, for allow-  
 ing this article. It is well you carrie your pardon about you,  
 giuen you in patent by *Mania*, and sealed with the inscrip-  
 tion of *Lesum cerebrum*. Hast thou forgot his counsell, who  
 said we must speake of Princes either *in re* or *in se*, either brief-  
 ly or sweetly? Could the Pope of *Rome* haue said more? Great  
 thanks, you say, you haue euen from Papists for your paines  
 and studies: it is no marueile, for flies delight not more in *A-*  
*pothecaries ointments*, then they doe in treasonable speeches,  
 and malecontented slanderous fugitiues. But how hath she  
 violated her oath, or the land forsaken her first faith? For-  
 sooth, say you, *King Edward held, to which shee is sworne, and*  
*the Realme agreed, that Christs soule neuer went to hell, or Ge-*  
*benna in your terms*, (we will speake English, as taking them  
 to be all one in the new Testament, and haue as good autho-  
 ritie to thinke that *Hell* may bee as well deriued from *Tell*, or  
*Howle*, as being the place of *mayling and gnashing of teeth*, as  
 from *Hayle* or *pull*, which is your coniecture.) What a mem-  
 ber is that tongue of thine, that is not vnruely enough in reui-  
 ling mens persons, but it must grow worse in vntruly falsify-  
 ing Acts of Parliament and articles of Synod? Reade the third  
 article concluded in the Synod anno (as I take it) 1552, *Quom-*  
*admodum Christus pro nobis mortuus est & sepultus, ita est etiam*  
*credendum ad Inferos descendisse, &c.* adding that, which we,  
 auoyding vnwarranted curiositie, haue left out, *viz.* the defi-  
 ning of the time of his abode, the purpose of his descent, and  
 the persons relieued or released thereby. *Yea* but *P. Martyr*  
*and Martin Bucer* who were the *Pylots* of the *Kings religion*, his  
 tongue and his heart, they shew the *Kings minde*. It is well that you  
 will at sometimes name the parties by whom you thrive, and  
 at whose trenchers you liue: for this whole tractate of yours,  
 the marrow of your wisdom, and the full strength of your knowledge,  
 is but the droppings of other mens taps, which, howsoeuer  
 from



from them it saoured well, yet being coloured with the  
*Turvalue* of your *Phantasticall* braine, it hath lost both the  
 verdure, and the vertue. *Martin Bucer*, indeede, seemeth to  
 distinguish betweene *Gehenna* and *Infernus*, that *Infernus* is In Matth. 27.  
 the common receptacle of good and bad, but *Gehenna* of the  
 bad only: what ground he hath, let the reader iudge, I meane  
 not to rake his ashes, the raising of whose bones, more viru-  
 lently, then truly, you object to this our *Apostaticall* land, and  
*D. Perne* principally, whom you call the *Archbishops* tutor, as pag. 13.  
 vaine a tradition, though nothing so impious, as that of your  
*Rabbins*, who write that *Sombassar* was schoolemaster vnto  
*Adam*, the first man that euer was. *D. Perne* being no other-  
 wise tutor to him, choosing him, being scholler of *Pembroke*  
*Hall*, to be fellow in *Peter House*, then *D. Hawford* was to you,  
 being fellow of *Christs Colledge*, after that *Trinitie Colledge* and  
*S. Johns* had spued you out from their company, for a factious,  
 proud, malepart, mad-headed, fantastick boy, (howsoeuer  
 you haue boasted otherwise most vainly in your epistle to the  
 Earle of *Huntington*.) But to returne, albeit *Bucer* so distin- Ad Sed. O lam.  
 guish, yet his conclusion is, that this article *He descended into*  
*Hell*, is but an explication of the former *He dyed and was bu-*  
*ried*, taking *Hades* for the graue. But, giue it so, that *Bucer* his  
 opinion is, that the bodie being in the graue, his soule ioyned  
 it selfe to the soules of the *Iust*, and so *Infernus* to signifie no-  
 thing but the state of the soule separate from the bodie,  
 (which opinion I am loath, too straightly, for reuerence to the  
 dead man, to examine and rife) yet must we thinke that the  
 religious King tooke him for a *Pythagoras*, and would tye his  
 faith to mens persons (which *S. Iames* forbids)? or shall wee lam. 2.  
 rather beleue the King himselfe, who, in the articles of reli-  
 gion concluded in the Clergy Synod, confirmed by the States  
 in Parliament, and established by his Royall assent, constant-  
 ly auerres *credendum est*, wee must beleue that *Christs* soule  
 went *ad Inferos*, to them which were below? and this same ar-  
 ticle is still in force, grounded vpon Scriptures, concluded by  
 the reuerend Synod, and promulgated by her Maiesties au-  
 thoritie and consent, for the faith of the whole Realme, and



to which your selfe haue subscribed, or else you are an Intruder, and came in at the window. And now let any reader judge (though otherwise he knew thee not) of your braine and vaine, who not only chargest the Lords annoynted with breach of her oath, in print, in a Libell, from a forraine countrie, (an insolence seuerely punishable in an obiection of trueth) but also blasphemest her most sacred Maiestie in most beastly resemblances, not to bee named; and vpbraidest her religious soule with periuie, in an article of faith, and a great point of religion, and that most vntrely. If you pleade your Patent (aboue named) leaue *Basil* and returne to *Bedlem*, if not, but you will needes perswade vs you are in your wits, it is pitie (because you are such a Grecian) but the Greeke should end your period.

## SECTION. 12.

**T**He second thing is your *Heathenish Dininitie*, in making *Hell* into which our Sauour descended, to bee nothing but that *Platonickall* and *Plutonicall Hades* of the Heathen, summing the *Creede* to be iudged by a Consistorie of *Painims* for proper phrase. You will not allow *Galen* the prince of *Philitions* to expound *Isa. 88. 11*, but recourse must be had to the Hebrew, euen to a false roote, to cloake a slip which the *Septuag.* there made, but here the prince of Poets must moderate the act, and interpret the action of the prince of our saluation. So true a difference is that which some of the Fathers haue made betweene *parvaqua* and *sermua*, a light fancie, and a settled iudgement, that this is *sensus elatus e scripturis*: but that is *sensus allatus ad scripturas*. It was the greatest seruerie that *Israel* felt, when they were forced to goe downe to their deadly foes the *Philistines* to sharpen their axes, mat-rocks and instruments of husbandrie (for they were wholly deformed of their weapons) and a sorer vassalage must Christianity indure, if her profession must be made good by Poets fictions. Strange fire to be offered on Gods altar was seuerely punished, \* because as from heauen it came, so in the first nature

pag. 71. lin. 7  
pag. 12. c.  
Epist. ad Reg.

psa.

2. Sam. 13

Leuit. 10  
Leuit. 9

nature



nature it must be preserved. Yea your owne Pagans were in that point so religious, that they counted it vnlawfull to refresh the *Vestall fire*, being by some strange mishap extinguished, with any materiall fire and prophane, but a deuise was inuented to kindle it from heauen by the Sunne. Surely lesse lawfull is it, because more dishonorable to Gods glorie, and the dignitie of Christian profession, to make the Grecians, who account the preaching of the Gospell follie, expounders of Christian oracles, and to fetch light from their Heathenish *Ignis fatuus*, for the illustration of diuine mysteries. The rule of the holy Ghost being, as his method is, *to compare spirituall things with spirituall things*, and leaue the naturall man to things within his capacitie, because the spirit of the Prophets is subiect to, & must be iudged by Prophets. For who knoweth not, that Christianity hath vsed many words in seuerall sence from the common phrase? Is *mes* in the new Testament to be measured by the Athenians modell? or *fides* by the Romanes? who notwithstanding made so reuerend accompt thereof, as that they thought her a *Goddesse*, and reputed the oath *per fidem* to bee the greatest and most sacred? *S. Iohns*  $\lambda\gamma\theta$ , one of the most essentiall names of the second Iohn person in Trinitie, doth it import no more, nor signifie any other thing then the Orators  $\lambda\gamma\theta$ , or the Poets  $\mu\omega\theta\theta$ ? And though *Plato* and *Hermes* haue plumbd it deeply, must wee reach no further, then their shallow sounding? So  $\delta\iota\kappa\nu\mu\sigma\iota\varsigma$  being properly among the Fathers and Councils vsed for the incarnation of our Saviour, how farre differeth it from that sence which in Paganish writers is rife and vsuall? And if for *Hades* in the *Creede* wee must bee tried by Poets, why in the same *Symbole* are not we to be iudged by them, for him, whom both we, and they call  $\pi\alpha\tau\epsilon\rho\varsigma\ \eta\mu\omega\upsilon\tau\omega\kappa\epsilon\iota\tau\omega\epsilon\rho$ , the Father almightie? Did the Apostle, citing the halfe verse out of *Aratus*, applying it to our God,  $\tau\omega\ \delta\epsilon\ \epsilon\ \gamma\iota\gamma\iota\theta\iota\ \iota\omega\delta\iota\varsigma$ , referre them that heard him to their *Iupiter*, of whom the Poet spake it, and so make vs the progenie of their *Lasciuious Stallion*, of whom *Clem.* writeth, that which *Suetonius* doth of *Cesar*, that he was euery mans woman & euery womans man? The reason is al one. For

by

Plus. Num.

1. Cor. 1

1. Cor. 3

1. Cor. 14

Plat. Num.

Plato.

Hermes.

Theodoretus in Polym.

Act. 17

Clem. 107

Sueton. Jul.



Homerus, &  
Hesiodus, &  
Plato.

2. Pet. 2. 4.

2. Pet. 1.

2. Tim. 3.

Ouid.

Horat. epist.

Pind. Pyth. od. 2.  
Aet. 9.

Serranus.

by the Poets figments *Hades* was *Iupiter's* brother both sonnes to *Saturne*: and so, by your owne iudges, the penner of the *Creede*, when he said that Christ descended *disces*, meant that he went into the house of *Hades*, who was gouernour of the inferiour parts, as *Iupiter* of the ayre, and *Neptune* of the sea. For *disces* in the Poets is no name of place, but figuratiuely. But for this discourse you may be referred to that conclusion of the right *Reuerend Father* in the place before named, to which nothing can be added for learning or substance in this poynt; where he hath shewed both your selfe and *H. 1.* to bee but questing puppies, for all your wide mouthes. Yet one thing I cannot omit, that men may see (which thy selfe will not perceiue) how you, the sole true calculator of times and ages, haue forgot your selfe: for labouring to bring all Scripture words to Poets phrase, you wil needs perswade vs that *S. Peter*, vsing those words of torment *μεγαλὴ κόπον τῶν μαρτύρων*, borrowed them all from *Homer* and his prose commentaries. First, for *Homer*, what prooffe haue you of *S. Peters* reading him? *S. Peter* could tell you that no Scripture is of any priuate mans motion, but holie men speake as the spirit moueth them, because all Scripture is *divinely* inspired of God. Wee laugh at the Canon glossie for saying that *S. Paul* *Rom. 7.* alluded to that verse in *Ouid*, *Odero si potero, si non, inuitus amabo*. And surely, lighting vpon this and such like stuffe in your fardle of fancies, I say with *Horace*, *ut mihi saepe Bilem, saepe vocam vestri monere culubus*? Laughter and anger haue strouen within mee which should preuaile, laughter verely, but that it is in such serious matter. But by as good reason you may say that Christ our Saviour had read *Pindarus*, because, speaking to persecuting *Sant* out of heauen, he vsed the very words of the Poet *οὐδ' ἔστι δύσκολον ἔμμεναι καὶ ἰσχυρὰν ἰσχυρὰν* &c. it is hard for thee to kick against the pricks. May that he should reade his prose commentaries, if it be *Eustathius*, as it seemeth by your booke page 63. (vnlesse you haue got some other in a wall, as you did the *Septuag.* vnheard of) that is worth the obseruing. It is coniectured by the workes of *Pythagoras* and *Plato*, and some of the Poets, that they haue read the bookes of *Moses*, and that Scripture which was before their



torment, was below, and *Abrahams* bosome, the rest of *Lazarus*, was above, and betweene them both a great huge *Hiatus* making them *mutually inaccessible*. And *Eliab* being taken away was caried vp into heauen : but *Core* and his companie went downe alieue into *Sheol*. And *Lucifer* with his angels being seated in heauen, were throwne downe (saith Saint *Peter* and *Iude*) into the pit of darknes. The trueth is, read whosoever will (let him not bee paradoxically preiudicious) the Scriptures and Poets, he shall neuer finde *Sheol* of the Hebrewes, nor *Hades* of the Greekes, (one place in *Plato* excepted, which the *Reuerend Father* hath notably illuded) but at the best it is an irksome, mirksome deepe place, and most-what opposite to heauen. Else, neither would Christ, *Psal. 16.* haue reioyced that his soule should not bee left in *Sheol*, if either he bee there still, as by your diuinitie he is; or if it bee a place of rest and happines, as your fancifull opinion conceiues it: nor *Achilles* in *Homer* would haue wished to be any swaines peasant vpon earth in the greatest want, rather then the Prince of soules in *Hades*, as to *Vlysses* he protests. But let me aske thee, good *Sir Hugh*, (though naturals for the most part loue not to answere questions) is Christ now in *Sheol* or *Hades* where he was presently after his passion? he is, say you: that is, at the right hand of his father, in whose presence are the Saints departed singing *Alloluiab*? Yes, say you. Now then, shew vs any one place in the Bible for *Sheol*, or in the Poets for *Hades*, where either of them are put for Heauen or Paradise: or in any sacred or prophane writer, where going downe is put for going vp? The contrary of both wee shew. If I climbe vp to heauen, thou art there; if I goe downe to *Sheol*, thou art there also. And thou *Capernaum* art exalted to heauē, but shalt bee brought downe to *Hades*. Yea by your owne confession, pag. 19. the Heauens are high, *Sheol* is deepe, and that which *Iob*, say you, would haue called *Sheol*, God himselfe calls *Death*. So that *Sheol*, at the best, either is not Heauen, as you often auouch, or else there is a third place besides Heauen and Hell called *Sheol* for the Saints to rest in. But what man of sense would talke sensibly to a *Dottrell*, being one of those

2.Reg.2.  
Num.16.

2.Pet.2.  
Iude.ep.

Psal.16.

Psal.139.  
Math.11.



1 Tim. 1.

Diuines, whom Saint *Paul* describeth, so ignorantly rash, that they know not what they say, nor whereof they affirme?

## CONCLUSIO.

Horatius.

Phil. 2.

Plutarchus.

Job. 39. 16. 20.

Leuit. 2.

Cicero.

Plato.

Arist.

And therefore I will leaue you, Master *Broughton*, with this counsell of *Horace*, if you will vouchsafe it, *-tra-ctent fabrilis fabri*, returne to your *Genealogies*, wherein your grace is best: for if you enter into points of faith, being out of your element, you detect your ignorance: and being both a Christian and a Diuine, learne S. *Pauls* lesson, *in meekenes of minde to esteeme others better then your selfe*. But especiallie, which is the frequent comparison of the Fathers, leaue that dogged humour, furiously to runne at the stone, and not regard the flinger: for howsoeuer you charge the *Archbishop* (which iealous suspition of yours hath caused all this garboyle) as the chiefe hinderer of your preferment, yet looke vp to God, who hath a principall stroke in all these actions. He hath made beasts to excell men in senses, but he hath denied them reason. The Ostrich he hath framed a goodly bird with feathers and wings, *Job. 39. 16.* but he hath deprived her of wisdom, and giuen her no vnderstanding *vers. 20.* Vnto you he hath giuen great ornaments of learning & knowledge, but he hath denied you discretion, which is as the brine that seasons learning, & the especiall helpe in a place of gouernment, which you so affect. For as Sacrifices, in the law, not salted were vnacceptable; so religion, without discretion, is vnfaourie; and learning, without iudgement, sinister and rash; and gouernment, without wisdom, proud and dangerous. The aduancers of learned men are taught a precept, by a prouerb, *Nepuero gladium*, not to giue swords to childre: but you Grecians, saith *Solon*, *est mēdēs*, are alwaies children. And you, Master *Broughton*, that arrogate to your selfe the *diuick Sciences*, haue shewed your selfe a childe in all your actions, and therefore by *Aristotle* his rule, (because it is *not fit*) vnfit to bee a Diuine, much more a ruler among Diuines. Desire not to bee a cleerer of S. *Peter* rather then his hearer,



hearer, who wils you to humble your selfe vnder Gods mightie hand, and submit your selfe to all your superiours (not as you take them, but as God hath placed them): so shall you be thankfull to your creator, loyall to your betters, charitable in your affections, temperate in your speeches, moderate in your furie, retentive of your flanders, and lesse selfe-boasting of your great sufficiencies, remembring what both your selfe haue written to the Nobilitie of *England*, that, to bring a good thing to passe by perswasion in writing, should needs a milde stile: and also that of *S. Paul*, that he which praiseth himself is not allowed, but he whom the Lord praiseth. Nam laudādo te bonū, sis malus, saith *S. Austen*. But in any case take out *Pythagoras* precept, *Pisse not against the Sun*: cease so fondly & senselessly to vpbraid with vnlearnednes & want of conscience that most *Reuerend Father* and right worthie *Prelate* of our Church, whom his place and vertues (euen by *Philosophy*) haue made *id est* from such an one as thy selfe, who may be thy matter for sound learning and humilitie. Of whom I would speak more, but that I know to his *Grace* it is a burden, and from mee it would be accounted flatterie. For if I list, or it were needfull to gather (as thou hast done of thy selfe more busily then truly) what both strangers, and the best learned among vs, haue in print written of him, both by report, and of certaine knowledge, to his perpetuall praise, for his sound iudgement in learning, his sincere conscience in his actions, and his vnmatchable mildnes in his deportment, I might fill a volume to thy confusion; but as *Philo* saith, *ἡ ἀληθεὶς εὐταπεινὸς ἐστὶν ἡμῶν*. *Trueth is the alsufficient commendation*, and when enuie hath burst her guts, and flander crackt her lungs, his fame shall sound; they that liue with him loue him, they that know him reuerence him, they which heare of him admire him; vnlesse they be either discōtentedly malicious, or schismatically factious, or paradoxically furious. It is not too late to recall your self, and to craue pardon of his *Grace*, whom thus against thine owne conscience, and all trueth thou hast so intolerably abused, that so as *Austen* saith, *qui primas non habuisti sapientia, secundas habeas partes modestia*, since thou seest thy selfe to want

1. Pet. 2.

pag. 43.

2. Cor. 10.

Augustinus.

Pythag.

Arist. Rhet.

Philo's phan.

Aug. Retract.



## An answer fitting Broughtons

want wisdom in all thy actions; others may see that thou  
hast modestie in this repentance. Otherwise, if you continue  
as you have begun, you will be counted among wise men, as  
now you are, the Master of absurdities; the mintmaster of  
fancies; a Pharisaicall herauld sounding your owne praises;  
a sottish *Pygmalien* enamoured with your owne deuises; an  
*Enigmati*all ridler writing without sense; an opprobrious  
*Thersites* insulting without modestie, reuiling without reason,  
rauing without measure. Your bookes but squibs, com-  
pounds of gunpowder and pisse, making more stinke then  
stirre, and yet more stirre then hurt; the mirrour of vanitie;  
the refuse of Diuinitie; the quintessence of follie; *Phœbus*  
curtaines enuoloped with oracles; *Egyptians* cups reple-  
nished with coniectures, embelished with flanders. And so  
I end with that salutation which King *Philip* of *Macedon* gaue  
to mad *Menocrates*, as vaine a Philition in the opinion of his  
facultie, as you are for your Diuinitie, (intituling himselfe *Is-*  
*pis*) *Isis*, wishing you a sound mind in a healthfull bo-  
die: for verely sooner you had receiued an answer, and  
but that the rumour was here with vs that you  
were dead: but that was checkt, and then  
it was rife that you were proued mad;  
but I hope better for your soules  
sake, and it will bee better  
for your names sake,  
if you can bee  
humble.

*Transis & ero*



